

¶ Mons perfeccionis · otherwyle in
englysshe/the hyll of perfeccõn


INRI

¶ Exhortacio facta Cartulientibus et aliis re=
ligiosis p̄ venerandū in xp̄o patrem et dñm̄ domi=
nū Johēm Alcok Eliensē epiſcopū.

IN monte te ſaluū fac: ¶ Genes. xx.
xvi°. capīo. ¶ Thiſe wordes were ſa
yd vnto Loth by an angell by the cō
maūdement of almyghty god. whā
the cytees of Sodome & Gomor edi
fyed in the vale ſholde be dyſtroyed
for theyr ſynne & demerytes/that he ſholde aſcen=
cende & goo vp vnto the mount & there ſaue hym=
ſelf fro the wretchydnes & the perſecucōn of them
that were in the vale. ¶ Experyence ſhewyth that
a grete habundance of waters dyſtroyeth all thyn
ge ꝑ growyth in the vale at many ſeaſons. The
contrary is in ſuche thynges that bey in the hyghe
mountayns. The herbes & flonres there growyng
bey of more vertue by ꝑ reaſon that they bey mo=
re cō & nouryſſhed by the ſonne than the herbes
or floures growynge in the vale. For as Johñ Cry
ſoſtom ſayth. The higher the hyll be the nerer it is
heuen. And loo a place of more quyetnes prayer &
perfeccōn in tokē our ſauyour Cryſt Jheſu. ¶ In
mōte ſol⁹ orabat. Math. xiiij°. / ¶ And alſo it is red
that in mōte he made the grete feeſt whan he fed
v. M. people wōmen & chyldern wyth. v. loues &. ij
fyſſhes. Johē. vi°. / ¶ The ſecrete of his ſcryptures

and of his look he taught his appostlis & dyscypples in monte. Math. v°. ¶ Et in mōte opat⁹ est salutē nostrā in medio tre. And in mōte he made his vltimū vale. & gaaf his elect & bylouyd dyscyples his blessynge/there shewynge to them the wayē to hey gey. & loo ascendyd vnto his fader. ¶ This mount is in fygure & sygnyfyeth Relygyon. whyche is as Dauid sayth. ¶ Mons pinguis mons coagulatus mōs in quo bñplacitū est deo. And in the. viij. chapytre of Zacarie. ¶ Mons dñi exercituū mons sāctificat⁹. For a place of relygyon maye be well callyd mons pinguis. for in it regnyth all perfeccōn ỹ sholde fede mannes soule. ¶ Pinguis est panis rpi pbens delicias regibz. And also relygyon is a place that my frendys & ooste shall fyghte in & haue the victory of myn aduersary & theyrs the deuyll. Theyr bey fayr & dylycate roses of charyte/the bewteuous lelyes of chastyte in body & soule. the odoryferous & swete violettes of al obedyence & humylyte wyth herbes & floures sanatyf to remedy alle sykenesses. heuynes & malyncoly. ¶ To resceyue all thise noble gyftes & refresshynge of the body & soule in this worlde/the Eremie prophete Vlae erhorteth all may kynde sayenge to theym. ¶ Venite ascendam⁹ ad montē dñi & ad domū dei iacob. For religyon may well be called dom⁹ dei as sayne Austyn sayth. ¶ Si relū sit in tra/est in claustro vel in studio. And right as almyghty god in the tyme of

innocency of mankynde ordeynyd/paradyſū tryſtrez:
A place of all pleyſure no thynge therin wasomyt
tyd ỹ myghte be to the conſolacōn of man/ & putte
our fyrſte progenytours Adam & Eue therin/ & ga
ue them lordſhyp & to vs of al that noble fruytes &
thynges beyng in paradis/cū libero arbitrio/except
the tree/ſciencie boni & mali/ whyche he as maker
of al releuyd to hymſelf as/dñs vniuerſor. ¶ And
for almoche as our ſayd progenytours haue loſt bi
theyr ſynne ỹ noble place of paradys beynge here
in erthe. & now mankynde properly wyth a ſecury
te cay haue no place in the erthe. Yet of his abūdan
te grace Cryſt Jhū god & man takyng our nature
came in to this worlde & ſette his relygyon. and cal
lyd his appoſtles vnto hym & made them his bre/
thern of his college/gyuynge to them theyr rules &
conſtytucōns as his perſyculer bredn & louers / ſyt/
tynge amonge them as a prelate/abbot or a pryo/
ur. & ſayenge vnto them ¶ Vos vocatis me magiſ/
ter. i. principal'. Sū eternī. And therfore I ſay to you
¶ Vos amici mei eſtis ſi fecerītis que ꝓcipio vob.
And many noble rules of perfeccōn gaf vnto them
as it is wreten. Math. v°/Affermynge vnto theym
by promyſe. yf they woll abyde wythin theyr place
of relygyon & elſchwe ỹ tranſytory Joye of this va
le of myſery/whyche they ſhall fynde but wretchid
nes & oppreſſyon/But in hym/pacē & gaudiū. For
ryght as in the myddes of paradys was/arbor vite

wyth trees bewteuously replenysshyd wyth all ma
nere fruytes. wyth waters mooste delectable. & hadd
cõuersacõn & consolacõn wyth spyrytuall creatures
angels. & no defaute to theyr comforte. Ryght so
in a place of relygion Cryst Jhũ god & man is pre
sent by his grace/ sacramentis & magestie/ sayenge
Vbi sũt duo vel tres cõgregati in nõie meo/ in medi
o eor sũ. & ero vlqz ad consũmacõem scli. ¶ The
trees replenysshyd wyth fruyte of this noble para
dys of relygyon bey the swete & noble examples of
infynyte vertues ỹ good relygyous men gyue to all
spirytuall tẽporall & cristen men. And ryght as ỹ
waters of paradys refresshyth all countrees abowt
it. Ryght so by the prayer of good relygyous men
both they & all cristendom is holpe & remeuyd fro
the grete stroke of almyghty god for theyr synne.
¶ And it is not to be doubtyd. but ryght as Abra
ham/ Jacob & Loth were comfortyd & had grete cõ
solacõn wyth angels. Ryght so deuowte relygyous
men temptacõns remeuid fro them haue now day
ly by good angels And therfore sayd sayne Austen
to his brẽn ỹ were wyth hym in relygyon. Whan
we dwellyd togyder merely associate wyth helth/ &
seruyd by byrdes dyspaynge delycate meetes keen
ge the felyshyp of men ¶ Et ideo nõ ego miser sed
vos sepe angelor estis allecti colloquiis. For ryght
as Adam was made wythoute paradys & put in pa
radys as an Innocent. Ryght so a man fyrste con

uerlaunt in the worlde entrynge deuoutly in to re-
lygyon is made an Innocent. ¶ Quia ingress' reli-
giōis tollit oīm pcōꝝ penā & dat remissionē ¶ And
the lawe of Cyuel sayth de monachis. Dō ingress'
religiōis oēm eius humanā maculā detgat ¶ And
sayne Bernarde sayth that relygyon makyth the
kepers & louers therof not as men/but as angell. &
reformyth thymage of god in theym. & clensyth &
confygurayth them to Cryst as dooth baptym.
¶ The noble doctour in his boke de similitudibus
shewyth. A monke of his monastery whyche whan
he sholde depe was gretly veryd by ꝑ deuyll by di-
uers wayes to bryngе hym in to dyspeyre. Whyché
monke was an infidele. & many yeres or he was
cristenyd. And ꝑ deuyll shewed vnto hym the hor-
ryble synnes that he had dony before his baptym.
& so in mancre was confulyd. Sodenly tharchan-
gel Myghel answeryd for hym to the deuyll. Thole
synnes ꝑ thou sayest vnto hym were take awaye &
he clensyd of them by the sacrament of baptym.
Then the deuyll sayed vnto this monke ayen the
synnes ꝑ he had done in the worlde after his bap-
tym. & the monke wyst not how he myghte answe-
re. was half in dyspeyre of ꝑ mercy of god. Myghell
answeryd ayen ꝑ he was pourgyd of all thole syn
nes by his entryng in to relygion & professyon the
re made. The thyrde tyme ꝑ deuyll sayed to thys
monke his offences ꝑ he had done in the keping of

of his relygyon· And the monke thenne in maner confulyd. the thyrde tyme the angell anlueryd for hym þ all thofe offences were forgyuen by the vertue of the lacrament of the chyrche/his chaſtyte/o, bedyence & other laborous werkes in the relygyon.

¶ Adam Innocent put in paradys had thre yefts yeue to hym þ neuer was yeue to man oñly. The fyrſt was grace. nº mortalite. the. iijº lordſhyp of al erthly thẽges. And for the keppynge of all thyſe he had helpe ſuffycyent to aſſyſte hym In lyke wyſe a man entrynge in to relygyon hath the layd thre yefts. Fyrſt he hath grace callid (Grã gratis data) wtout whyche no man maye thynke nor doo well. ¶ Plato. Miserº pueiet me. & loyer grã dei redẽptiſumº) And no thinge we haue of ourſelf. for as ſaynt Auſtyn ſayth in liº retract· Voluntas nra nili adiuuet dei gra pie retecqz vincẽ non pt. And ſoo euery good meuynge groũded in god & in vertue to the perſeueraũce therin/is to be alowed & accept as his mocõn & callynge. ¶ As it is red þ Samuel at fyrſt callynge of god layd (Loqre dñe audiat ſeruꝰ tuꝰ) Joh· Criſoſt. ſayth yf a grete kynge ſende his eldeſt ſone þ prynce to calle hym one of his ſeruaũtes. & he refuſe to come he is to be blamyd. Moche more al men of relygion þ be ſpyrytually callid by Cryſt Jhũ/whiche oñly hath not callid them to do hym ſeruyce. but alſo þ he woll doo to them ſeruyce & be as one of them in meete drynke & clothynge.

fastynge/penaūce & cohabytacōy. And for almoche
now welbeloued bredyn ye are entryd in to the lenui
se of relygyon of this grete prynce wyth your good
wyll/as it aperyth. thynke ỳ it is not of your mery
tes but of his grete grace. For ryght as the erth can
brynge forth no fruyte wythout the dewe of heuen
nor woman beere chylde wythout ỳ seed of a man
Ryght so without ỳ grace of god as it is wrete. Jo
xv°. ¶ Sine me nichil potestis facere. & therfore la-
ynt Poul sayth pmo ad co·. xv°. ¶ Habūdanci⁹ ill'
oibz laborauī Nō ego. sed grā dei mecū. And sayne
Gregory sayth in his moralis. ¶ Supna dei pie-
tas pius agit in nob sine nobis vt subsequēti quo-
qz libero nrō arbitrio bonū qđ iam appetum⁹ agat
nobiscū Qđ tū per impensā grām in extremo iudi-
cio ita nob remunerat. ac si solū a nobis pcessisset
Yt is to be that no may what condycōn so euer he
be of wyll thynke ỳ he be sufficient of hymself w⁺
out the grace of almyghty god/ whiche is the pryn
cypall & fyrst meuer to vertue in our soules wyth-
out our merytes. The consente vnto his meuynge
he cōmyttyd to our free wyll. Yf we delyre well he
consentyth vnto our mocōy & at the daye of dome
he wyll rewarde vs as it were of our owne merytī
¶ The. ỳ. that Adam had in paradys as touching
imortalyte of his body was he had. posse nō mori.
& to conseruacōy therof was a tree callyd arbor vi-
te in paradys. the merte of it wolde haue kept hē

ad tēpus

limitatū to the zealoy that god wolde haue rewar
ɔyd hym wyth a gretter gyfte. Ryght loo ye bre-
ther beynge in this paradys of Relygyon in youre
wyll is to haue euerlastynge lyfe or mortalyte. For
the grete prelate & founder of your relygyon sayth
in his rules & constitucons with ay othe & sure pro
myse. ¶ Amen amen dico vobis Si quis sermonē
meū seruauerit/mortē non videbit ineternū. This
tree of lyfe that ye haue to fede you of is the scryp
ture of Cryste Jhesu. in the whyche is medycynes
reseruatyf agayn all mortall sykenesse or synne. of
the whyche euery relygyous may oughte dayly to
fede hym. ¶ And as it is wryten Johē. vi°. & sayne
Jerom sayth. ¶ Ama scienciam scripturay/et car
nis vicia non amabis. And the sayd sayne Jerom
sayth. ¶ Si aliquid est quod in hac vita virū sapi
entē teneat et inē pressuras et tēptacōes mūdi equo
animo suadeat pmanere Ad illuz primum eē reor
meditacōem et scienciaz scripturay) And Hugo de
sancto victore sayth that there is noo thinge so swe
te in this lyfe/nor noo thynge oughte soo delyrous
to be receyued. Nor noo thynge more deseuereth a
mannys mynde from the delites of this worlde. &
strengthe the soule ayenst temptacōn & helpeth hē
to doo well. as the studye & redynge of holy scriptu
re. For ryght as the body yf meete be taken fro it
maye not longe endure. Ryght so sayne Jerom sa
yth the soule shall perysshe wythout it be fedde with

the scrypture of god· And therfore as it is wryten
Johē. vi°/ sayntt peter sayd vnto Criste· ¶ Dñe ad
quē ibim⁹· Neyther fader nor moder nor other cre-
ature may fede vs suffycyently/ but thou oñly that
haste (verba vite eterne) ¶ Johñ Crisostom sayth
vpon Johñ. Johē· vi°/ Ryght as in golde mynes ser
che is made to the vttermost to fynde it· Ryght so
the studye in holy scrypture & all thynge therin cō-
teynyd is of ỹ holy ghost· & no thynge therin super
fluous/ but necessary for the helthe of mannys sou
le is in the scripture of god. And though thou haue
not the hole perfyte intellecte therof yet rede & here
it· For ryghte as a man beynge in a place full of
swete oynementes & herbes odoryserous felyth the
swetnes of them though nother he se them nor vn
derstonde theyr nature. Ryght soo the vertu of the
worde of god & his scrypture gyuyth an Influence
of grace to him that heryth & redyth it though he
vnderstondyth it not & be in synne or wretchidnes
¶ Saynt Jerom sayth as it is wreten de con'dis·
v° ca° (Nunq̄ de manu tua) he exhortyth all men
of relygyon that they sholde neuer be wythout the
sawter boke or holy scripture in their hondes. ỹ the
deuyll theyr aduersary fynde them not occupy-
ed· ¶ Johñ Crisostom sayth vpon Johñ c. ix. that
the holy scrypture is the doore by ỹ whiche we must
entre in to the knowlege of almyghty god· Je ma-
kyth vs of his flocke· it kepeth vs. It puttith from

vs the wulf the deuyll deuourer of mannys soule. And he sayth in the fyfth chappetre vpon the sayd euangelyst ¶ In quacūqz domo euangeliū est. illuc diabolus ingredi nō audet. quāto min⁹ aiam ei assidius leccōibus familiarem neqz demon neqz peccatū attinget. Sanctifica igitur aiam. sāctifica corpus. Hoc continget si euangeliū semp et aio hūeris & lingua. And so it is the conclusion of the sayd noble doctour Johñ Crisost. Kepe in thy hert. kepe in thy hous the holy golpel of Cryst. Thy body & thy soule shal be sanctifycat by it/& the deuyll thyn aduersary shall be repellyd. And he concludyth in the viij. chappter vpon ỳ golpell of saynt Johñ. That assone as thou begynnest to rede therupon it shall be shewyd in it to the Cristys name/his generacōn his moder how she mayden conceyuyd hym ex spū sctō. By the whiche ỳ shalt loue god/worshyp him & his mod. loue virgynyte/chastyte & humylyte/& dyspyse all worldly vanyte. And so forder to procede to vnderstonde his moost pacyent lyfe of penaunce. his moost paynfull & precyous deth ỳ he as an Innocent suffred for the redemptōn of al mankyn de the institucōn of the sacrament of his chirche remedyes of his habūdaunt grace for our dayly syñe His resurrecōn & ascencōn. & how that al mankyñde shall appere before hym & take theyr Jugement acordynge vnto theyr merytes & demerytes. ¶ Bo ni ibunt in vitā eternam Mali vero in ignem eternū.

And therfore sayth sayne Austey. plalo ¶ Oro tua
locucio est ad deū. Lectio tua. locutio dei est ad te.
Whan thou redyst the lawe of god/ god speketh to
the. Whan thou prayest vnto hym deuoutly. thēne
thou spekist to hym. And so by prayer thou makist
thy petycyons vnto hym. Herebyth the by thy re-
dynge in his scripture his wyll/ his cōmaundemen
tes. and how thou shall fulfyll them. And so fyrst
thou must praye & thēne rede ¶ Oro est vehimens
vehiculū quo ad deū magnope sublcuamur For as
sayne Austyn sayth. ¶ Dic cōe quid pclarius. quid
vite nre vtilius. qui dno dulci⁹. quid in nostra reli
gione sublimius. Oro est que nos xpianos nuncupat
Dracō est qua cū deo loquimur. qua prēm dicim⁹.
qua vniuersa desideria nra in cōspectu magestatis
effūdim⁹. D. ō est colūpna lacāy vtutū deuotis sca
la. vidualy mariū⁹. virginū gl'ia. coniugatoy leua-
men. pturiencīū meanē. Sterilū soboles. Angeloy
cognata. Monachoy corona. Obcrancīū via. Eg⁹
toy sanitas. Afflictoy cōsolacio. Fluctuancīū port⁹.
Paciencia pauperu. beat⁹ qui illam amat. beacior q
ipam frequentat. beat⁹ qui illā astringit. set beati-
or qui in illa pseuerat. Felix itaqz qui cū illa lacri-
mas effundit. qm holocaustū sem deo et imaculatū
offerre nō dubitam⁹ ¶ Prayer contynueth in veitu
ryghtwysnes. synners remeuyth from theyr wyc-
kednes. By prayer is conserued men fro synne. &
theym that bey falle. by it are reysyd. All aeges of

mankynde that vse it. it kepith them it defendith them. By prayer the riche may enioyeth his good by prayer the poore may fayllyth not in his nede By prayer what so euer fayth begynnyth & cõmaundyth to doo here. or good hope gaderyth togyder and charyte honourith & makyth bewteuous alle those thre in a deuowte soule. Prayer conserueth & kepith in dewe order to his rewarde. Moyses prayed in monte. Iosue fyghtynge in bataylle ouercame Amalech/ Ezechie was helyd of body & soule. Jeremye comfortyd in pryson. Danyel was mery amonge wylde rampynge lyons. By prayer thre chyldõ caste in the fornays brennynge meryly dauncyd. Job syttynge naked on the dunghyll ouercam all temptacõn. By prayer ỹ theyf founde paradys And. vij. deuyls were caste out of Mary Mawdeley. And saul by prayer of sayne Steuyn was made Poul (vas electõis & doctor gencũ) And breuely to conclude with sayne Poul. ¶ Nos sum⁹ insufficientes et nobis metipis. &c. We must haue our helpe of almyghty god & call to hym by prayer incessanter/ sayeng with Dauid What so euer we shal doo ete drynke or slepe ¶ Deus in adiutoriũ meum intende/ dñe ad adiuuandũ me festina. And vse thys shorte prayer so contynually in thy mynde. that thi soule and thy mynde be soo occupyed with it/ that whan thou slepyst thou mayst dreme and saye it. And feere not thenne all the temptacyons that the

flesshe. the deuyll and the worlde canne do to the.
¶ But experience sheweth that grete and excellent gyftes bey seldom geuen to noo man wythout they bey perseuerantly desyred. Wherfore prayer muste be perseuerantly vsyd wythout ony Intermyssyon:
¶ Our sauyour Cryste Jhesu affermyth sayenge/
¶ Oportet semp orare. Et paulus dicit. Orate sine intermissione.
¶ Why wolt thou slepe & leue thy prayer. and thy enmye the deuyll neuer sleppyth/but serchyth al the wayes how he maye dystroye bothe body & soule.
¶ And therfore dayly cotidyan prayer is requyryd for dayly we offende almyghty god. And therfore sayne Austen sayth. ¶ Orandū est in omni loco. in omni tempore & pro omnib⁹. ¶ And the sayd sayne Austen sayth that he herde sayne Ambrose say
¶ Si pro te tantū rogaueris solum tuū meritū possidebis. Sed si pro omnib⁹ rogaueris/omnes pro te rogabūt/ That is to saye/Yf thou prayest allonly for thyself/thou shalt haue but thyn owne meryte. And yf thou prayest for all men/ thou shalte haue parte of all theyr prayers. And soo perseuerauntly praye vnto the tyme that the suggestyons of thyne carnall desyres bey oppressyd & swagyd. and that thou haue the victory of theym. for our sauyour sayth/ ¶ Nō qui incipit sed q̄ perseuerauit in finē. hic saluꝰ erit. et regnū celoꝝ vim patitur. et violenti rapiūt illud. And therfore oure moost blessyd sauyour

delyryth contynuelly instaunce & importunite tobe had in our prayers to hym sayenge ¶ Petite & accipietis. querite et inuenietis. pullate & aperiet vobis. The sentence of the whyche wordes sayne Austen thewyth that our sauyour Cryst Jhū that is. veritas wolde neuer haue perswadyd crystey mey to aske of hym/ but he wolde haue graunted. to seke hē but he wolde be founde. to calle vppon hym/ but he wolde here theym. & opey the doore of mercy vnto them.

¶ Thre maners wayes by vs god may be clouyd Voce. vnde psal. Voce mea ad dñm clamaui. Mente. dñ dauid. Desiderium pauper exaudiuit dñs. De exteriore accōe dicit glosa sup p̄dictis verb xp̄i. Nō desinit orare qui nunq̄ desinit bñ facere. ¶ And sayne Austen sayth that a man sesseth neuer to pray but whan he sessyth to haue ỳ name of a iust man ¶ And yf thou delyre to haue heuenly quyetnes/ ỳ prayest incessauntly. & so thy delyre is the voyce of loue in charyte to almighty god/ whiche euer prayeth for the. For ryght as man endwyd wyth dyuers cūnyng. As diuinite. la we. philosophi. or ony other cūnyng/ though he slepe the cūnynge resteth in hē & he seyth it not. Ryght so a deuoute man though he slepe/ ỳ vertue of his prayer resteth in hym. Deuowte prayers bey to deuys incurable strokes. Reedyng of holy scrypture they drede as grete thondyr By redynge therof ỳ deuyll forsakyth hym as the

ues that wolde robbe a mannys hous. Yf he cry-
they for fere voyde wyth confulyon. ¶ Enlample
therof for our doctryne. Our lauyour Cryste Jhelu
confoundyd our aduerlary the deuyll. p̄ lacrā lcrip-
turā. as it is redde. Mach. iiij°. ¶ Allo it is redd
in Vitis p̄m that the holy man Pachimius affer
myth by grete othes in his wrytynge. that he by ꝑ
lufferaunce of almyghty god. knewe dyuers of hys
brethern lore vexyd by grete temptacōns of ꝑ worl
de. the flelfhe. & the deuyll. And he herde the deuyll
& his felyfhyp laye that they cowde neuer ouercom̄
none of theyr in mynde/ loule/ or dede. that gaaf
them vnto prayer & redynge of holy lcrypture. but
they muft wythdrawe fro them.
¶ Als it is redde ꝑ a deuowte mayde lore tēptid wt
the delyre of the flelfhe/ fhe prayenge for the reme
dy therof. an angell of god apperyd vnto her & ta-
ught her to laye this verle in the tyme of her temp
tacōy. ¶ Cōfige timore tuo carnes meas dñe. a iu
dicijs cni tuis timui. And in conclulyon yf ꝑ wyll
pacyently luffre all aduerlite and haue reward of
god. Dra / Yf thou woll thyn vnftable affeccōns &
peruerle ouercome. Dra / Yf thou woll the lubtylte
& dylceyte of Sathanas knowe & auoyde. Dra. Yf
thou woll be ioyfull in the werkes of our lorde & ly
ue in his lawe. Dra/ Yf thou woll exercyle thy lou
le in lpirituall meditacōy & ouercome the delyre of
thy flelfhe. Dra/ Yf thou woll vayn cogitacōns fle.

Ora/Yf thou woll occuppe thy ſoule wyth holy & deuowte cogitacõns & feruent deſires of the loue of god. Ora/Yf thou woll ſtabliſſhe thy herte wyth a perfyte purpoſe in grete pleaſure of almyghty god Ora/ Yf thou woll take awaye all vyces & be en= dewyd wyth vertue. Ora/Yf thou woll alcende in thy mynde to the contemplacõn of thy maker & re demer Cryſte Jheſu & reſte in his grace. Ora/ Yf thou woll haue the heuenly delectacõn & taaſt of ỳ grete ſwetnes of heuen as it maye be had (in via) Ora/Whyche prayer as the holy martyr Cypria= ne ſayth. Whan we ſhall praye to almyghty god. we ſholde remembre vs that we ſtonde before hys mageſte & all his ſayntes & angels abowte hym ỳ takyth hede to our myndes/our deſires & petycõns And whether our prayers procede from our hertys requeſtid from all carnall deſyres. And that oure ſoules thynke oñly of it that the mouth ſpekyth. For the holy ghoſt woll oñly be ſeruyd that ſeaſon with none other thynge. thowgh it be good. but wt plalmes & prayers as at that ſeaſon thi dewty is to ſynge & laye. ¶ Therfore ſayne Poul p̃mo ad Co rinth. xiiº ſayth. Pſallam ſp̃u. pſallam et mente And ſayne Jerom ſayth ad Ruſticũ. that bothe the body & the ſoule ſholde bothe attende in prayer oñ ly to almyghty god.

¶ Thyrdly was geuen vnto Adam in paradys ſer delhip of al thynges erthly except may & all thin=

ge to doo hym scruple and not to hurte hym. Why-
che he loste by his transgression in breckynge the cō
maūdementes of our lorde for hym & all his proge
nye. & all thynge rebellyd agayn hym. ¶ Wey of
relygyon in this tyme of grace. haue lorde hym of al
thyng erthly. as thynges to them subgette & to dis
pyle alle worldly thynges at theyr dyspleasure. As
sayne Poul & other holy sayntes haue done. sayen
ge as it is wretten ad Philpēn. iij°. ¶ Dē mūdiale
vt sene⁹ spernendū est vt xp̄m lucrifac at. And reli
gyous men be & oughte to be of the condycyon of ꝑ
apostle of whom is wretten in actib⁹ apploy. Qua
si nichil habēres. & oia possidentes. And to them is
sayd as it is wretten Luce. x°. And so to you relyg
ous men by our sauyour Cryste Jhū your abbot &
presedent of your relygyon. ¶ Ecce dedi vobis po-
testatē calcandi supra ſpentes & scorpiones & super
cēm vtutē inimici et nichil vobis nocebit. Wyche
wordes good brēdyn ye sholde specyally remembre.
For it is not redde ꝑ euer thyse wordes sayd & pow
er geuen were euer sayd or geuen to ony of Adams
chyldyn. But only to them ꝑ ben the very entierly
folowers of Cryste Jhū & his apostles. wt hole per-
fecciōn of Crystis religyon. ¶ The beestes as well
terrestryall as spyrytuall of his owne flesshe rebel-
lyd agayn Adam. And so he in maner destytute
of helpe. But euery man of religyon to whom, spy
rytuall grace is geuen vnto hath power to dayn-

quylle all thyle wylde beeſtes of temptacyon. To whom is layd by almyghty god. by ỹ prophete Dauid. ¶ Sup aſpidē & baſiliſcū ambulabis· & cōculcabis leonē & draconē. The deuyll the rampynge lyon & hynge of all chyldyn of pryde. whom wᵗ hys venemous tayle hath dyſtroyed tercia ptē ſtellaꝝ & neuer ſeſſyth wyth his felyſhypp to infecte all the worlde. And layeth gynes & ſnares to take may by Some in pryde of worde. of garment & of blood· Some in pryde of cūnynge. ryches. wyldom & eloquence. Some in vaynglory. ypocriſye & diſſimulacōn. But a perfyte man of relygion in no parte of the deuylles gynes woll be taken. for he woll take the leſſon ỹ Criſte gaaf to hym & to al cryſten men as ¶ Lucerna i manibꝫ eius. Diſcite a me qꝛ mitis ſū & humilis corde. And by this leſſon of humylite he ſhall paſſe & dyſtroye all ỹ deuylles trappes that he ſetteth for hym·

¶ For it is red in Vitis patrū ỹ a good man of relygion delyred of his good angell to ſe the trappis & ſnares ỹ the deuyll ſette for men in the worlde. & ſo he dyde & ſhewed hym that no thynge was in ỹ worlde in maner but he hadde a trappe therin. as well amonge men of relygyon as other. Thenne ỹ good relygyous man enquired of the angel yf ony man myghte paſſe wythout he were taken wyth ſome of them. Thangel ſayd yes. & that euery man humble and meke well rembrynge Cryſte. of hys

mekenes shold lyghtly passe them all without ony impedyment. ¶ Quia deus humilibus dat grām. Humylyte is lykned to a cristall. whyche hath two proprytees. To kepe a thyng clene from all fylthe wythin hym. And make that thynge so inclosed to seme more. Ryght so humylyte Joyned wyth vertues kepyth the vertue from the fylthe of vayngloryȝ & ostentacōn of worldly worshyp. & makyth that vertue more precious in ẏ̄ syght of almyghty god. For as saynt Ambrose sayth. I prayse more a meke & ay humble wyfe than a proude mayde. and I preferre a meke maried may before a slurdy and a selfe wyllyd relygyous may.

¶ This subtyll serpent the deuyll he neuer ceasith tyll he maye make dystruccōn in a place of relygiȝ on & dystroye it. as he dyde the good relygyon in ẏ̄ fyrste place of paradys / makynge dyscorde betweȝne almyghty god & our fyrst fourmyd faderȝ. and also betwene Ādam & Eue that were ioynyd in relygyon. And sesyd neuer wyth his venym of dysȝcorde & enuy. tyll he causyd them to renne in apostacye & put out of the tranquylyte of theyr relygion As hymself for his pryde & enuy was caste oute of the holy relygion of heuyn. Enuy was cause ẏ̄ Cayn slewe the innocent Abell his brother whose dethe was vengyd in hymself. By enuy Saul persecutyd the holy prophete Dauid. By enuy the brethryn of Joseph solde hym. noo cause but that hys

fader loued hym before other of his brothery for his vertue.

¶ Sayne Austey the wyth & sayth that enuy is ꝑ wylde beest whiche distroyeth al vertue. consumeth all goodnes. and gendryth all euyll. And what soo euer goodnes is in may enuy taketh it away. And deth was brought in to the worlde by enuy. ¶ And Johñ Crisostom sayth vppon the gospell of Johñ. Omelia. xxxvi. that enuyous men are more woode thay wylde beestes. equall to the deuyll. & in manere worse thay the deuyll. For one deuyll wyll not purlewe a nother. But ay enuyous cristen may lesseth not by his enuye tyll he hath dystroyed his brother. a may of his nature. ¶ Idcirco dicit. Dis venia inuido desperanda est. A lecherous may he exculpyth hym by the temptacõy of his flesshe. A theyf exculpyth hys thefte by his pouertee. A murderer of men exculpyth hym by his wodnesse for the sealoy. whyche all bey but fryvole excules. But the enuyus may hath no thynge to lay for hym/but the cursydnes & malyce of his owne soule. ¶ The enuyous in manere delyrynge the shame or hurte of hys brother. he not only hurteth his broder/but also doeth a grete iniury to almyghty god. And makyth dayly batayle not suffrynge hys seruaunt by his enuy quyetly to serue hym. ¶ And as sayne Johñ Crisoll. sayth in the same omely. A may wrothe is soo immoderat ꝑ he knowyth not what he sayth. No

thyng more vyle than the syght of an Ireſull & en
uyous man. His hondis ſhakith. his heed quakyth
his eyen redde & vnſtable. his lyppys tremblyth. &
his tongue bablyth wythout reaſon to his dyſtruc-
cõy. And yf his ſoule myght be ſeen it is mooſt vg
ly & abhomynable in the ſyghte of god. Ryght loo
as a ſtynkinge dunghyll the more that it is ſtyrrd
the more it ſauouryth. ¶ This enuy reſtyth neuer
tyll he bringe hẽ to hell. & whan he is there he ſhal
le by the luſtraũce of god the bleſſid mey þ he enui
ed at for theyr vertue to his more payn..
¶ Brody this wylde beeſt muſt be encharmyd wt
the ſcrypture of god & thyn owne vyle manere ſay
enge to thyſelf. ¶ Terra & puluis es. et ad qd lup
bit tra. Dẽ bonũ clauſtri eſt pax. pſlo. Pax ſup iſr
¶ Jt is redd Exodi þ Moyſes was cõmaunded to
edefye the temple & tabernacle of god wyth al thẽ
ge therto perteynyng acordyng to therſãple þ was
ſhewyd hym. in monte. Ryght ſo brody ye beynge
in the mount of religyon. ye muſt haue in contẽpla
cõy & dayly remembraũce the noble excellent & ry
all demonſtracõy a fygure of your relygyon þ Cry
ſte ſhewyd in þ mount of Thabor. ¶ Criſte to ma
ke Petyr / Jamys & Johñ ſtable mẽ in his fayth &
relygyon. & in exſample to all cryſten mey herafter
he brought them wt hym to the hye parte of moũt
Thabor to pray. & they ſholde vnderſtonde þ he was
theyr true and vndowtyd preſedent & heed of their

relygyon. And they that wolde kepe it ſholde haue
infynite rewarde. And ꝓ he was not oñly man/ but
alſo god. two natures in vno ſuppoſito. ¶ And to
proue that he had power in heuen in hell & in erth
holy beynge in paradys he callyd out therof to hȳ.
Moyſes beynge in hell. as to him that hell obey vn
to. they both apperyd as his ſeruauntes And wyth
all humylite & reuerence they ſpake & commyned wt
him of the redemptiõ of mankynde & paynful de
the that he ſholo ſuffre for the ſame. ¶ Cryſt was
tranſfiguratꝰ/ not takynge a nother body. but cal-
tynge vpon his humanyte a garment of a parte of
the veſture of his godhede. whyche apperyd as whi
te as ſnowe. His face ſhynyd moche bryghter thay
the ſonne. ¶ For as layne Anſtey ſayth. the ſonne.
the mone. the ſterres & all other lyghte/ to the lygh
te of the godhede be but derkenes. ¶ And as Johñ
Criſoſtom ſayth. And yf they had not prayed. thei
ſholde not haue ſeen alle that ſealon this glorious
tranſfyguracõn. And for drede & fere of theyr wic
chidnes. fel downe theyr faces towarde Cryſt. And
Petyr as a man inebriat in the loue of god & celel
eyall Joye forgetynge all his brethern/ his wyf/ his
chyldern & all other erthly thynge cryed vnto oure
ſauyour Cryſte Jhū in his name & his brethern Ja
mys & Johñ there beynge wyth a hyghe voyce of
greke deuocõn. ¶ Dñe bonū eſt nos hic eſſe. Si vis
faciam? hic tria tabernacula tibi vnū. moyſi vnū

helpe vnū ¶ Saynt Austey lay ꝑ that Petyr & his two bredꝛ taastyd but of one drope of Joye or the goodhede· And it inebriate them so .that they were made by it oblyuious of all worldly thyng & Joye And couetyd neuer to haue departyd out of ꝑ place.delyryng therfore a contynuall residence wyth hym there to make thre perpetuall tabernacles·one to hym.that they myghte haue a perpetuall intuycōn & fruycion of his Infynyte Joye·And to make one to Hely.a not yet to Moyses as to his lernaund ¶ Anselme layth that Petyr delyred for hymselfe in manere & his felyshyp a good peticōn. For who is fere fro Cryst Jhesu is as a deed man· & he that is in his presence hath lyfe & Joye euerlastynge/for where he is there is paradys. & who is wyth hym is in paradys· ¶ And thus he spekynge of this materyall tabernacle·whyche myghte haue no perpetuyte. Hely & Moyses departed.. This holy ghoste interrupte this delyre. & apperyd (in nube lucida.et obumbrauit eos)to ꝑ entente they sholde noo more thynke of bodyly tabernacles/but of the tabernacle of heuen whyche is euerlastynge· ¶ The voyce of the fader of heuen there openly sayd to the apostles. ¶ hic est filiꝰ meꝰ dilectus in quo michi bñ cōplacui.nō filiꝰ adoptiuꝰ/set naturalis & propriusꝰ. nō aliūde creatus vl adoptiuꝰ. Not the sone of Hesly or Moyses.but my moost beloyd sone. Egal in power.in nature·in euerlastynge beynge. Whyche

to fulfyll (bñplacitū meū de redēpcōe mūdi) Jpm audite. For in hym is the ende of Moyses lawe & of all fygures of Patryarkes & layenges of prophetes (ipm audite) ¶ A suppreme & a synguler mayster to teche you all thynge necessary to your helth) ipm audite (When I haue made to be the Juge of al quycke & dede. to gyue vnto crysten men ỳ law of theyr saluacōy. & the rules to all relygyous men to lyue in perfeccōy & in contemplacōy (ipm audite) For the sole ryghtwylnes is in hym (ipm q̄rite) For he is graunter of lyfe & dethe (ipm sequimini) Jn his faythe. in his. loue & charyte. Wythout hym ye shal neuer haue euerlastynge lyfe & Joye (Quia ipe est vita)

¶ The garment of Cryst was all whyte/sicut nix q̄ descendit de celo. Shewynge by that garment of colour ỳ all his seruātes sholde be clothid in whyte of chastite of body & soule. As it is red Apocalip ¶ Ambulabūt mecū in albis. et lauerūt stolas suas in sanguine agni et candidas eas fecerūt. For right as blood redd/bis coctes is turnyd in to mylke delycyous & whyte of colour. right so the garment of your relygyon by the contemplacōy of remembraunce of the passyon of Cryste that he suffryd on good fryday e. shall be by your penaunce & abstinence. turnyd in to the heuenly colour of whyte. Jn the whyche colour he apperyd on Easter day & his angels. in aprouynge the abbet of your relygyon &

whyte/whyche ye must oñly after your profession weer wythin your monestery.

¶ To this glorious transfyguracõn was callyd onely of the appostles Simon petrus. Jacobus maior. & Johẽs euãgelista vgo electꝰ. Whyche thre by interpretacõn lygnyfyeth the thre pryncypall partꝭ of your professyon. And ye keppynge them accordinge shall se no transfiguracõn of his godhede & mãhede/but se the thre persones in fruicõn facie ad faciẽ. scõm merita vestra sine enigmate. ¶ Simon by interpretacõn lygnefyeth the noble vertue of obedyence. whyche euery subgette oughte to do to his superior. In token therof. Cryste Jhũ beynge equall to his fad in godhede takynge our nature create. by the reason of it was obedyent to his fader for ꝑ redempcõn of man vsqz ad mortẽ. mortẽ aũt crucis. ppt̃ qõ datũ est sibi nomẽ qõ est sup oñe nomẽ. vt in noie Jhũ oñe genu flectat̃/celestiũ terrestriũ & infernoꝝ) Obedyence is the helthe of alle faythfull men. the mod of vertue/the fynder of the kyngdom of heuen. It openyth heuens. it eleuatyth a mã fro the erthe & weller wyth angels. & the meete & comforte of all saynctys/ ¶ Adam beynge inobedyent was caste oute of paradys. And by obedyence was broughte in agayne. ¶ Lucifer for his inobedyence was caste out of heuen. Obedyence to teche all mã kynde Cryst camyn to the worlde. as it is wrete. J. vi°. (Descẽdi de celo nõ vt faciã volũtatẽ meã. sz volũtatẽ ei

qui misit me. ¶ And Math.xxvi°/ Nō sicut ego vo lo·set sicut tu. ¶ Sayne Bernard sayth who leses obedyence.lesyth Cryst & euerlastynge lyfe. Obedi ence is thymage of the very heuenly may. & inobe/ dyence the ymage of a deuyllysshe may. Obedyen/ ce makyth a may brod to Cryste. & in maner tobe of kyndred to hym on euery parte. ¶ Therfore sa yth sayne Ambrose. I hauyng so good a lorde & be obedyent to my superior. I feere not to deye. Obedi ence offrith to almyghty god sacrefyce moost accep te ¶ Melior est obediencia q̄ victia. lxxxi dist·sequi Obedyence makyth in mannys soule a tabernacle to almyghty god · & he by obedyence ascendyth to almyghty god. & may saye with Poul/ ¶ Viuo ego iā non ego viuo. viuit vero in me xp̄s. Ad phil.i°/ Obedience puttyth a man in the moost excellent al tate·as it is writen Deuter·xxviii°/

¶ It is redde in Vitis patrū that.iiii. relygyous men came before the holy abbot Pambo. And eche of them in the absence of other shewed the vertues of eche other. One was a grete faster. a nother wol de no thynge haue in possession. the thirde had gre te charytee. The fourth was obedyent by the space of.xxiiii.yeres to his superior. The abbot Pambo sayd to them all foure. The vertue of this obedy/ ent man is more than all the other. for eche of you thre wyth the vertue that ye haue. haue also youre propre wyll. & this man hath lefte his owne wyll:

& made hymself a bondman. And all suche men a re the very conte.iours of Lyst.if they perseuer the re in. And therfore god almyghty Cant°. spekith vnto his obedyent louer ¶ Dilect⁹ me⁹ michi et e/ go illi. Deus.ii.facit ac li totalitē.t cū obediencia. quia obedien.ia totalit̄ est cū illo.dicit.ii.ver⁹ obedi ens illō ad Roma.xiii°./ Nemo nr̄m sibi viuit. Therfore sayth saynt Gregory. yf we be obedient vnto our heedys/god is obedyent vnto our prayers ¶ And sayne Austen de opibus monachoy sayth. þ soner is herde the prayer of ay obedient man than the prayers of.x.M.inobedyent men. ¶ Many dou ghters of almyghty g d/ þ is to saye vertues haue gadryd grete ryches of merytt to þ plesure of god But obedyence/superiella ē vniuersas/& gooth not to heuey but fleeth/de qua dr Ysaye ¶ Qui sūt il/ li q vt nubes volant.veri religioli obedientes/.Lyfte fro the erthe.refresshyd w⁺ ghostly contēplacyon.& not oppressyd by carnall delyres/but fleeth w⁺ two wynges.one of obedyen.e.a nother of charyte vn/ to þ throne of almyghty god. ¶ Obedyence is the fyrst doughter of humplyte.ryght as þ propre wyll of a man þ folowyth it/is þ fyrste doughter of pry de ¶ Ay obedyent relygyons may as sayne Gre/ gory sayth hath euer the victory.as it is wretey p/ uerb.xvii°./ ¶ Melior est q̄ dñatur aīo suo.expugna tore vrbiū. A lyon or other wylde beestys.one may ouercome a nother/but one maye not ouercome hȳ

selfe as may maye. Therfore sayth Seneca ¶ Qui seipm vincit cōtra cia forti est. And therfore Constantyn themperour sayth what prouffyteth vs the nacōns of the wylde people of Barbare to ouercome. & we be ouercome by cruelnes. Victory to haue in batayll perteynynge vnto the people semblyd to gyd. to ouercome vyce / must be vertue of good maners in our owne selfe. Very true obedyence is ay holocauste of martyrdom made to Cryst. Stirkyng of his owne propre wyll & pleysure of the worlde. & submyttyth hȳ to a may. a synfull creature as he is hymselfe. For there can be no vertue but obedyence be the pryncypall fundament. ¶ And as sayne Gregory sayth / obedyence is oñly ꝑ vertue ꝑ bryngyth to a mannys myndе all other vertues. & therkeppyth theym & gruetth to all the seruaunt of god peas. ¶ Qui timet ꝓceptū in pace versat. Obedyence excellyth all vyayms & holocaustis in ꝑ why the was sacrefyed the flesshe of other creatures. But by obedyence our propre wylles ben oppressyd & offryd to almyghty god. For alle lawes made & cōmaūdementes / decrees / ordynaunce. rulys of dyscyplyne in relygyon or empyres / kyngdoms / vniuersytees / or cytees / or ony other felyshyp gadryd togyder wythout they be kepte in dewe obedyence ben voyde & frustrate ¶ Obedyence kepyth vs in oure Journeys. it purchacyth to vs grace. It pesyth all the worlde. It openyth heuyn. & bryngith may ther

to. And offryth theim to the dyuyne mageste. And
alſo ſetteth hym amonge angels there to be perty-
cypall of the eterne beatitude. For no man in thys
lyfe ſoo maye folowe Cryſte as by obedyence vnto
his ſuperior. as Cryſte was to his fader (ratõe hũa
nitat) And therfore a man of relygyon pleyſyth
more Cryſte whan he obeyth his ſuperior than hẽ-
ſelf. For whan he obeyeth his ſuperior. he obeyeth
bothe Cryſt & his ſuperior.

¶ Je ꝛs red that ſãctus Remigius incluſyd Gene
baldum for certayn ſynnes ꝑ he had doon in a cell
there to doo penaunce by. vij. yeres. In ſhorte ſpace
after an angel apperyd to the ſayd Genebalde be
yng in his prayers/ſayenge to hym ꝑ his ſyñe was
forgyuen hym. & ſo he myghte departe fro his cell.
Genebalde anſuerꝛd & ſayd I maye not ſo do my
lorde & mayſter Remigius hath gyuen me in con-
trary cõmaundement. & hath ſealyd wyth his ſyg-
net my doꝛ. The angell ſayd to hym. thou ſhalte
vnderſtonde that heuyn is openyd vnto the. thy do-
re is open & the ſeale is not perbrakyd. Then Ge
nebald layed hymſelf in the myddes of the doꝛ in
maneꝛe of a croſſe & ſayd. Yf my lorde & maker cry
ſte wolde come hyther to me I woll not depart tyll
my mayſter Remigius that incluſyd me here come
& delyuer me. And at the monycõn of the angel of
god Remigius came and delyuerꝛd hym. And ſoo

¶ Magis eſt obedire homini ꝓpter deo. q̃ ꝛpo ꝓpter

obediencia per xpm inuictam. ¶ And therfore sayn̄t Fraunces sayth. ¶ If I sawe comynge by the way a preest & an aungell. I wolde fyrste doo reuerence to the preest than to the aungell ¶ Propter obedienciam.

¶ Jacob beynge in the mount toke a stone & put it vnder his heed and slepte therin. sawe a ladder. The fote therof stode by hym in the layd mounte. the heed therof reched in heuen. Vppon the hyghest therof almyghty god was abydynge angels comynge downe and beerynge vp wyth theym prayers & penaunce of vertuous men. ¶ This ladder betokeneth obedyence whyche ought to stonde in euery cell of a relygyous man. by the whyche aungels maye and wyll descende to you. and beere vp your prayers & penaunce. And ye in lyke wyse maye ascende from your cellys by the same ladder vnto almyghty god. The one syde of this ladder is ¶ Voluntaria pauptas. And the other syde is ¶ Castitas. the whyche two shall be shewed after. ¶ The heighte of the ladder that towcheth heuen / sygnefyeth the cōuersacōn of all good relygious men ¶ Juxta paulū. Nostra conuersacō in celis est. ad phil. iij.

¶ And as sayn̄t Bernarde sayth ¶ A cella itur in celum Parum enim vel nichil morantur perfecti obedientes purgatorio. quia hic in purgatorio vixerūt Vera enim religio. purgatorium et fornax est. in quo purgant et depurgant viri religiosi. De quo purifi

catorio igne.xxvij°. q 1°./Inpudicas et iurta illud
Tanq̄ aurū in fornace probauit illos. That is to
saye a relygyous may deyenge in perfyte relygion
of obedyence.fro his celle passyth to heuyn lytyll or
nought is lette by the waye in purgatory. for he ly
uyd here in purgatory. & in the fornays of tempta
cōy.in the whyche his synne is purgyd & in mane
re fully purgyd.And therfore a true relygious may
wyth due obedyence payeth his dettes here.& Cry
ste lyueth & werkyth wyth hym in all his werkys.
Ad Galath.ij°. Viuo ego quali nō ego. viuit ve
ro in me xps.

That almyghty god was abidynge at the heed
of the ladder.shewyth that perfyte obedyēce imme
dyatly hath his passage to almyghty god wythoue
tarryeng betwene ỹ dethe of a good relygyous may
& the fruycōy of the trynyte.plal.lxxij°./ Tenu
isti manū dexterā meam. et in volūtate tua dedux
isti me.& cū glia suscepisti me. And Jacob whan
he sawe this glorious vysyon.sayd Vere dñs est
in loco isto. God & may Cryste Jhesu he shewyth
hym specyally to all obedyent men. whom he hel
pyth.he kepyth.he prouydyth for them ỹ they shall
haue his spyrytuall grace for theyr true seruyce &
obedyence.abydynge in the cell of theyr relygyon.
Affermynge for certayne in the cell of a true & fa
ythfull relygyous may sayenge Nō est hic aliud
nisi dom⁹ dei. Declarynge ỹ condycōy of that pla

ce. And lo, of the cell of every relygyous may Quã tribulis est locꝰ iste letus ¶ To al true relygyoꝰ men obseruynge theyr obedience· theyr celle is the yate· by the whyche they maye goo to heuen. And in the yr contrary doynge· they make theyr cell to them ꝑ yate of helle ⁊ the denne of theuys ⁊ of vntrue cryſten men.

¶ It is redde in Vitis patrũ ꝑ the deuyll by a longe trace of tyme temptid a monke to depart from his celle· ⁊ at the laſt he was ſo ouercome wyth hȳ that he folowed the deuyll to the doore of his celle· ⁊ there he fell downe cryenge· Ye deuylles/ yf ye haue power ferder to bere me/ ſhewe your power ⁊ pull me· for ferder woll I not goo wyth you· ⁊ ſoo they departid from hym ⁊ after lefte theyr temptacõn.

¶ Sayne Anthony ſayth· ryght as a fyſſhe maye not lyue wythout water but in ſhorte tyme is deed Ryght ſo a monke beynge wythout his ceile is dede in the ſyghte of god. xxvi. q. i. Placuit ſo ij. ¶ And the ſayd ſayne Anthony ſayth that whan Moyſes was in the mount· he ſpake wyth almyghty goꝺ. whan he deſcendyd from the mount· he ſpake but wyth the people. xxxv. diſt. c. fi. Ryght ſo a monke beynge in his celle ſpeketh wꝺ almyghty god. whã he is oute of his cell other wyſe than his relygyon wolde· thenne he ſpeketh wyth the deuyll.

¶ Sayne Bernady ſayth (ad fres de mõte dei· qõ cella dicit a celo. qꝛ de cella itur ad celũ· And ryght

as a hennne ꝑ passith fro her egges & suffre them to be colde bryngyth forth no chekyns. ryght so a mā of relygyon leuyng his celle bryngyth forth no fru te to the playsure of god. A tree ofte transplantyd fro one place to a nother loseth his frute. Right so a monke goynge fro place to place for his playsur it taketh not aware his temptacōn. ¶ Dr locus de se nec nos cōiungit deo nec diuidit. xl. dist. nō loca ¶ And it is red in Vitis prm ꝑ a holy fad sayd. tho ugh a man of relygyon haue propryte contrary to his relygyon. or ꝑ he lyue not in chastyte accordyng to the same. yet he is a monke. But & he be inobe dyent vnto his superior/ thenne he is no monke but a deuyll. The man of relygyon ꝑ woll folowe his owne wyll gretly dysplesyth god. For the self wyll of a man taketh fro hym his obedyence & yeuyth hym self to ꝑ deuyll. For ryght as obedyence maketh a man the seruaunt of god. right so ꝑ propre wyll ma kyth the seruaunt of the deuyll. ¶ Sayne Grego ry sayth ꝑ an inobedyent man ꝑ woll not obey the cōmaūdement of god & his superior is not worthy to enioye ꝑ yefte of our lorde. ¶ & as sayne Bernar de sayth. Quid odit de⁹. ad qd punit. nisi ppriā vo lūtatē. Cessat ergo ppria volūtas. et infern⁹ nō erit ¶ Anselme. in li. de simil. dicit. Sc⁹ volūtas dei est origo oīs boni. sic ppria volūtas est origo oīs mali God punyshith ꝑ propre wyll of man. & the begyn nyng of al goodnes is ꝑ wyll of god. so ꝑ propre wyl of a man is

begynnynge of all euyll. ¶ Nisi petiñ. nisi sit volũ tariũ.

¶ Saynt Jerom shewyth the dewty of a true and obedyent relygyous man. The superior of his monastery he shold drede/loue hym as his fader. by & leue his layenge vnto hym as thyng to the wele of his soule. Nor dysputе it not/nor grutche to obey & perfourme that is by hym cõmaundyd ¶ And shortly to conclude no man maye come to heuen but yf he be obedyent to the lawe of god & to the rulys of the relygyon that he is professyd vnto. ¶ Therfore saynt Austen beynge as a relygyous man. exhorteth & sayth vnto all his brethern. ¶ Amem⁹. igit concordia fres. Sequamur vnanimitatẽ. cor vnuz et aiam vnã habeam⁹ in deo. vt vnus sps efficiam cũ eo. Nichil. ii. pfecto pclarius profert congregacio'. si allit spualiũ mentiũ discencõ. That is to say. loue we concorde principally. & folowe one wyll & consent be we all of one soule. will & herte in god And thenne we shall be made of one spirite with hym & he with vs. For verily auayllyth a congregacõn of many relygyous men in one place. yf there be amonge them in their soules dyscencõn. For dewty it is of all relygyous men. to haue in worde & herte & mynde. & synge this verse with Dauid. ¶ Eccẽ bonũ & quã iocundũ hĩare fratres in vnũ

¶ In this noble dyspon spoken of before was Jacobus maior. qui interpretat luctator. A wrestelar

A may ꝑ shall wrestle & intendyth to haue ꝑ victory of hym ꝑ he wrestlyth wyth. he woll spoyll hym selfe of all his garmentys. to thentent ꝑ his aduersary sholde haue noo holde of hym. For he ꝑ hath many clothes vpon hym/ his aduersary maye sone take holde on euery parte. So the deuyll in a ryche man by tẽptacõn maye sone take holde of hym. ꝑ contrary is in a naked poore man. And as ꝑ mayster of the histories sayth. the serpent fleeth fro a naked man/ & woll renne on hym ꝑ clothyd. Job wrestlyd wyth the deuyll naked sayenge. ¶ Nud⁹ mundñ ingressus sũ. et nud⁹ inde recertar. & so he ouercome the deuyll his aduersary. Ryght so euery religyouse may entryng in to religyon forsakyth & spoyllyth hym of all the propryte of all goodes & ryches of the worlde. & professyth wyth Cryst volũtary pouertee/ sayeng w⁺ Dauid ¶ Elegi abiect⁹ eẽ in domo dei mei magis ꝙ habitare in tabnaculis pcõz. ¶ And sayne Austen discryueth volũtary pouerte. whiche he sayth is the spouse of Cryst ꝑ possession of holy sayntes. ꝑ lyf of blessyd cristen men the surete of faythful men. the ornament of clerkis the lyf of monkes. the bewty of noble men. & magnyfycence of ryche men. Who so euer louyth & dredyth here maye lacke no thynge. And therfore sayth sayne Ambrose ¶ Quibz nichil est ꝓpriũ. nichil deest. ꝑ is to saye. Who hath no propre of no good. he faylyth no thynge. And he sayth ꝑ it is a grete

& a true worde ¶ Dñi ꝑor est regnū celor. Ubi oia lūt oblectameta bonor. Therfore sayth saynt Jerom I had leuer folowe Cryst nudū than to be a ournyd & clothyd wyth ꝓ garmentes of kyngis.

¶ It is red in Dictis patrū ꝓ a ryche man purposynge by a longe space to forsake the worlde & his good & to entre in to relygyon. The deuyll temptyd hym lore contrary. & at the laste he gaaf al his goodes awaye & spoylyd hymself of all his clothes & came nakyd to ꝓ door of the monestery. Our lorde apperyd to an olde relygyous man of the same place. & cōmaundyd hym to take in to the relygion his very knyght. whyche for his loue had forsaken all the worlde. For in that monastery can not Cryste be. whan ꝓ relygyo⁹ men therof contrary to the yr professyon theyr ache & the lawe ben proprytaryes. For proprytees of goodes caulyth all varyaūces. batayll/stryuynge. & is the moder of all dyscorde. And Cryste is peas & where is suche debate. there wyll he not byde. For to make peas he came in to the worlde/born of a poore mayde of a poore hyē dredy. in a poore stable haupnge no place to reforte to. hangyd nakyd vpon the crosse. sayeng to all gode relygyous men ¶ Si quis vult venire ad me. abneget semetipm et tollat crucē et sequat me. Sic ergo ois ex vobis qui nō renūciat oibz q̄ possidet nō pōtest esse me⁹ discipul⁹/ That is to saye. Who so euer professith relygion. & he (Lorde/or. & ope) not

relinquisshich his owne wyll. the goodes of ꝑ worl
de & possessyon of the same he may not be callyd a
true man relygyous & dyscyple of Cryst. but a tray
tour & fals to Cryst & his relygion. As Judas was
ꝑ solde our sauyour. vsurpe & appropryd vnto hymself
suche as was gyuen & offryd to Cryste & his dyscy
ples. His rewarde for his transgressyon of his re/
lygyon he hangyd hymself & brake in sondre. Hys
bowelles felle out of his sydes. And ou the day of
dome al creatures of heuen & erthe shal ryse ayenst
hym & shewe his iniquite. & manifest his synne &
transgressyon of Crystis relygyon. And he to be pu
nysshyd wyth all them ꝑ sayd to our lorde ¶ Rece/
de a nobis sc̄ic̄ia viaꝝ tuaꝝ no:im⁹. Ryght so all
men of relygion that haue professyd volūtary po/
uerte/yf they appropre ony thynge to themself. In
that they selle Cryste & defrawdyth theyr relygion
They renne in to theyr dampnac̄ōn. & shewe ther
self they woll not the waye of Cryste & the relygy
on. And ou the daye of dome the angels & all holy
sayntes that were of theyr relygyon. shall shewe
theyr fallhede and Apostasye to theyr perpetuall &
euerlastynge dampnac̄ōn before all the worlde.
¶ For Origene sayth. that may whyche dooth dy
rectly agaynst Crystys lawe. it declaryd & shewyd
to hym. he is nombryd & shall be amonge theym.
ꝑ sayd to almyghty god ¶ Recede a nob̄ &c̄. Ersā
pyll therof. Je is red in actib⁹ applor ꝑ Anania &

Saphira withdrawyng certeyn money whiche shold
de haue be in comyn to the college of the appostles
in the presence of all the people beynge Petyr cur
syd theym. they fell backe & vengaunce of god stro
ke them & forthwyth deyed. ¶ And it is redd extra
de statu mōachoꝝ in Cū ad monesteriū/ where
Innocent the pope shewyth ꝑ sayne Gregory fou
de in the possessyon of a monke of his/ desyrynge cer
teyn money. whyche he caused to be beryed wythou
te ꝑ monestery/ in sterquilinio/ in token of his eter
nall perdycōn. sayeng ¶ Pecunia tua tecū sit in per
dicōe. ¶ & as it is wretten in the same chapitre/ Cū
ad mōasteriū. Abdicacio ꝓprietat. sicut et custodia
castitat ad eo est annexa Regule mōachali. vt con
tra cā nec sūmꝰ pontifex possit licencia indulgeri.
¶ In lyke wyse sayne Austen curyd Januarium
in whoos possessyon was founde money after hys
dysseasse. sayenge/ Whyles he lyuyd/ he was none of
my flocke. nor now is not.
¶ It is red ꝑ sayne Anthony cōmaunded a mon
ke of his that he sholde beere nakyd vpon his bac
ke certeyn pecys of flesh & so he doyng/ byrdes/ cat
tes/ dogges & other beestis pullyd hym downe and
woūdyd his body & dyspoyllyd the flesshe. And sa
yne Anthony sayd vnto hym. Rycht so ꝑ deuylles
wyll deuoure ꝑ relygyous man wyche keppyth ony
money wyth hym contrary to his profession. as ꝑ
hast done lyth thou entryd in to thy relygyon.

¶ Sayne Gregory rehercyth in the fourth booke Dyalogoy. þ the blessyd may Ysaac de Syria sayde· þ that relygyous may .whyche hath possessyon of money or ony other thynge. & is bely in his mȳde to appropre vnto hym possessyon of ony thyng he oughte not to beere þ name of a monke/but rather of a dampnyd spyryte· ¶ And our sauyour cryste Jhū lyknyth all suche men of relygyon. þ dyspeyre how they shall lyue & haue þ is necessary to them/& wyll be possessyoners in theyr owne kepinge/to Jentylis that worshyped fals goddys· & dyspeyred on þ purueaūce of almyghty god how they sholde be fedde & clothed. ¶ O vnhappy & moost cursed mynde þ so dyspeyreth of the grace of almighty god. se & beholde he hath made all creatures to serue mannys body. & spyrytuall to comfort & assyst his soule. He fedyth byrdes of the ayre & beestis & clotheth eche one of them after theyr nature sufficyently· Thenne may þ is pryncypall & beste beloyd creature þ euer he made sholde not dyspeyre For he woll after his merytes sufficyently puruey for hym. And in his oppynyon & contrary doyng he thynketh vnhappely þ the purueaūce of god is not sufficyent for hym. or þ he wolde haue better than by his prouysyon. And þ he sholde loue better vnreasonable creatures thanne may· whyche oppynyon is dāmpnable amonge all cristen men. & specyally ought to be to men of relygion beynge of this opp;

nyon/whom Criſte Jhū as his peculyer ſeruauntis or people hath taken in to his propre houſholde to ſerue him. And they to haue theyr ſuffycient exhibicōn by his offycers. As kynges/princis. & biſſhops. noble & other noble men haue builded houſes and moneſteries ryall wyth all thynge neceſſary therto perteynynge. þ they ſholde be as ſpirytuall ſeruauntes ſequeſtred fro all the worlde. & lyue onely in contemplacōn. And therfore ſayne. Peter ſayth to all men of relygion ¶ Oēm ſolicitudiem vram piciētes in cū. quia ipe eſt cura de vobis/ ¶ And Johñ Criſoſt. ſayth þ god wolde neuer haue made man. but he wolde haue purueyed for him bothe meete & clothynge ſuffycyently.

¶ Men of relygion ſpeyally ſholde remēbre how execrable & odyous to theym ſholde golde/ſyluer or poſſeſſyon of ony temporall goodes be. for whyche theyr bodies oughte to be eryed in no cryſten beryall but in a vyle dunghyll/wyth all ſuche godes kepte by them ayenſt theyr relygion. Their ſoules as curſyd creatuees to be dampnyd euerlaſtynge wt Judas. And alſo to remembre ſpecially. þ they beyng ſuche proprietaries/haue loſte theyr place & ſittyng wyth Cryſte Jhū & his appoſtles vpon the daye of dome/whan all the worlde ſhall be demyd. & wher they ſhold haue be Juges. they to demyd to euerlaſtyng payn. And all this loſt for a lytyll pleyſure of worldly godes. And all ſuche godes foūde wyth a

relygious may contrary to his profession· after the
sentence & lawe of holy fadis. as it is wretten in Vi
tis patrū. ¶ Thabbot/pryour/or the superior of ỳ mo
nestery oughte not to employe ỳ layd good to thuse
of ỳ place/ for it is precū langis·id est mōachi dāp
nati. ¶ Wherfore all ye bredyn yt ye woll se this no
ble dylyon spoken of before. ye must be & do as this
holy appostle saynt Jamys dyde/ ỳ forsoke his fad
& mod/ his shyppe/ his nettes & all other goodes ỳ
he had/ & the propryte of the same & folowed Cry
ste. And yf ye so in lyke wise do. ye shall haue ỳ re
warde of hym. ỳ is to saye ¶ Sedere cū xpō in rege
neracōe hoim et iudicare. xij. tribꝰ isrl/
¶ The thyrde apostle ỳ ascended wyth Cryst into
mount Thabor & sawe ỳ glorious transfyguracōn
& herde the voys of the fader of heuen. & also herde
spekе ỳ wytnesse ỳ came fro paradys & hell. Moy
ses & Hely. in wytnes ỳ Jhūs is ỳ sone of god. was
Johy euangelyst· Whose tryūphall tytle is wrette in
scripture ¶ Johes ē gra dei. A nupcijs vocatꝰ. p xpm
vgo electꝰ et magis p ceteris dilectꝰ. cui xps pendēs
i cruce matrem vginē vgini cōmendauit. Qui et re
cubuit in cena supra pectꝰ dñi et quasi vnꝰ ex pady
si fluibus totū orbē trahit euāgelio rigauit. Atq; ad
cōuiuiū cū tribꝰ suis applis in celo xps vocauit.
Whose condycōn in vyrgynyte & chastite euery mā
of relygyon ought to pursewe acordyng to his pro
fessyon. & in theyr so doynge without doubte ỳ pre

rogatiues of loue & rewarde in lyke wyse they shal haue after theyr merytes of Cryste Jhū. ¶ There is no may stondynge in powere or in incerteute of his inquietacōn of his lyfe & godes/ but he wyll be glad yf ỳ kynge of his grace wyll take hym to his seruyse. his name to be put in his chek roll. And ỳ more nere he be in office to his persone ỳ more worshyp is to hym. & all the kyngis seruaūtes & his fe lowes in ỳ room & felyshyp wyll take parte wyth hym & defende hym. ¶ Sayne Jerom sayth ỳ cryste Jhn̄ god & may haunge in heuen a houlholdy of angels & vyrgyns to serue hym there. Ryght so he comynge in to this worlde . a lyke houlholde of seruaūtes he wolde haue in this worlde of vyrgyns & chastfull mey he to be serued wyth & his chyrche by them to be kept. For ỳ sayd sayne Jerom sayth. A may to be here in erthe lyuynge in vyrgynyte & chastyte & folowynge ỳ lyfe of changels here is to be reputyd as one of them. And maye call theym bredyn. & worthy to haue more rewarde. For ỳ that they haue is by nature or felycyte may here in ma nere hath it (p pugnā) This gyft of chastyte can not be had in no may. but yf his name be Johy. ỳ is to say/to haue ỳ grace of god. So no may of his owne merytꝭ maye be in this chek rolle wt angels but by grace. ¶ Sayne Austen sayth ỳ the hole con tynuall virginite (imunitas angelica porcō ē) Cry ste was a mayde. his mod a mayde. Johy baptist a

mayde

Saynt Johy theuaungelist a maydē. ꝑ grete nembre of his apostles were maydens. & all other of theim lyuyd in a cōuenyent chastyte. His melodyous mu stycls ꝑ inessaūtly be w* him & singe newe songes before hym wyth infynyte armonye/as virgyns. as it is red Apocalip.° ¶ Secūtur agnū et cantāt can ticū nouū. And all relygyons mey bey cholen here & taken in the chyrche his hous/as angels virgēs in body & soule. to loue hym nyght & daye incessa/ ūtly. And in theyr so doynge they nede not to fere but theyr bredy & the hole order of angels theyr fe lous. Theyr names bey in the chek rolle in heuen woll helpe them/defende & socour them. As saynt Austen sayth (in soliloqo) for ryght as was gyuen by Cryste in his departyng/his mod vyrgyn of all vyrgyns vnto saynt Johy theuangelist/a vyrgyn. whan he sayd (Ecce mat tua (& he to be mod to hē by thyse wordes) Ecce filiꝰ tuus) So one maydē to serue a nother. & she to be mod to him ꝑ serueth her. Thyse wordes were not onely sayd to saynt Johy theuāgelist ꝑ she sholde be his mod. nor ꝑ oñly the sholde take hym for her sone/but they be sayd to al deuowte cristen ..ey. & specyally to mey of relygyon ꝑ lyue in charyte/humylyte/& in very clennes of body & soule. She to take all suche mey to her so/ nes to helpe/defende. & pray for them. & they to ta ke her for theyr mod. & in tyme of neessyte to call as chylden to her for theyr helpe. ¶ Who ꝑ woll se/

pe vpon Cryſtys breſte & ſe and vnderſtonde the ſe
cretes & conſolacõn of heuen wyth ſayne Johñ the
euangelyſt/he muſt be in perfyte charyte wyth god
& his neyghbour wiſh dewe obedience & in clennes
of body & ſoule wythout voluntary pollucõn or vi-
olacõn. And the ſoule be kepte fro all vnclennes &
euyll cogytacõns. For as ſayne Gregory ſayth. Ly-
eyll or noughte auayllyth the body to be incorrupt
where the mynde & ſoule be fyled . For vyrgynyte
is (thelaur⁹ abſcõditus i agro. Math xiij°/ Et ma-
cula turpior eſt in veſte alba et vginitas eſt veſtis
alba in aia) The preeyoulnes of this treſour of vir
gynyte is not only to haue in heuen wyth all ſayn
tes. but alſo to haue a peculier reward & be & reſt
wyth Cryſt Jhũ. and to be ſhewed ſynguler Joyes
of heuen to theyr comforte. Therfore Cryſte ſayd.
¶ Beati mũdo corde. qm ipi deũ videbũt. Virginy
te is of that power & vertue ỹ no thynge may ouer
come it. & it ouercomyth all thyng. ¶ Example by
ſayne Margarete & ſayne Julyan. whyche ỹ. may
dens bonde the deuyll. he cryenge/ poure vyrgynyte
brennyth me . Water/cowde not brenne the yonge
mayde Criſtyne. nor yet feruent hote boyllyng the
maydes Cecyli. nor a hũdred pocke of oyen myght
not pull the yonge Lucia (ad lupanar) Spoyllyng
the vyrgyn ſayne Agnes of her clothes/was to her
no ſhame. but rather better clothyd by Cryſte. Wo
undes & lyttyng of the teeys fro ỹ breſt of ỹ may-

de Agatha was to her no blēmyſh/but of more no bleſſe & bewty to her body. Nor fyre myghte not ouercome infynyte vyrgyns. Nor the.iij.yonge mery vyrgyns in ỳ brennyng fornays of Babylone.nor ſwerde/axe or ony other vyolent inſtrument in the hondys of the tyrantes cowde not dyſtroye many holy vyrgyns & layntes/but whan it playſed almighty god by theyr prayers to ſuffre the tyraūtes to execute theyr malyce/to theyr glory & rewarde of euerlaſtyng Joye. ¶ And ryght as layne Johū enangelyſt a mayde ỳ feruent boyllyng oyle in a tonne wherin he was caſt/to hȳ was but a refreſſhyng.& paſſyd out of it wᵗout ony payn or blemyſh. Ryght ſo euery deuoute relygious may keppynge his body & ſoule in chaſtite not fyled by no outwarde dede. nor ỳ ſoule pollute wᵗ no vnclene thought of carnall concupiſcence.ſhall ouercome al the hete of cōcupyſcence & paſſe all the temptacōn of the deuyll as thyſe maydens wretyn before hath done bi grace & haue lyke rewarde.

¶ The ſcripture of god ſheweth that (in tēpe noe) the vnyuerſall cōcupyſcence of the fleſſhe in aduoutrye/fornycacōn in fleſſhly concupyſcence.in all degrees may louyd woman. & woman louyd may better than god. And ſo nature of man was corrupt in euery degre. And god ſayd to his faythful & chaſteful ſeruaunt Noe ¶ Penitet me feciſſe hominē. whiche wordes ought to be tomārkynde moſt ſhamfull.

dredfull & dyl worshyp. ¶ Sayne Bernard declarynge thyse wordes ¶ Penetret me fecisse hoiem) sayth ꝑ the seconde persone of the trynyte sayd ꝑ mānys soule made ad ymaginē trinitatis) thus fylyd by carnall concupyscence & vycyousnes must be remedyed by contrary vertues. Wherfore I the seconde persone of the trynyte must be incarnate & become man & born of a vyrgyn & suffre dethe/ my seruauntes to lyue in vyrgynyte & chastyte. And so by vyrgynyte & clennesse to pourge ꝑ nature corrupte of man & restore them to heuen. ¶ And where the worlde was infecte of ydolatrye in worshyppynge fals goddys. Vyrgyns by theyr lyuynge & martyrdom. & the holy precheurs of the worde of god hath reducyd them & broughte from theyr errour. & causyd them to knowe our maker. & prouyd Jhū Cryste to be god & man. ¶ This conuersion of ꝑ Gentilis as holy doctours saye was pryncypally in martyrdom of virgyns & holy prechynge of doctours. Vyrgyns pryncypally bey callyd to the weddyng & spousage of ꝑ lambe of god. as it is wrete Math xxiiij°. That the angell of god pryncypally callyd vyrgyns to come wyth theyr lyghtes, to the solēpnyzacōn of the marvage of the spouse of heuen. as seruaūtes & louers to hym moost acceptable. & to be clady in the clothynge of his weddynge / whyche was charyte & inmortalyte And crownyd wt aureola in ligniū honoris et fortitud nis. Whyche is to

be gyuen oñly to martyrs·prechers & virgyns· whe
refore good brethern alle remembre how glorious
a thynge is to be clothed in the garmentes of Cryst
te Jhū. & euer to be in his presence wyth infynyte
Joye to beere a tokey wyth his blessyd mod & an ⁊
gels. & to be crownyd wyth sayne Johy Baptyst
martyrs prechers & all virgyns. ¶ Sayne Austey
well remembryth this grete rewarde ꝑ shall be gy
uey to all virgyns. & sayth to euery relygious mā
¶ Volue et reuolue. delup & lubꝫ. hinc & inde. et co⁊
gita nocte dieqz de pmio vginitat et de penis vo⁊
luptatis. De illi hore vl' momento in qo homo p ni
miā delectacōem pdit tantos honores. tantaqz gau
dia vgini pmissa.
¶ This noble transfiguracōy thus shewed to hys
dyscyples. Cryste sayd to them ¶ Nemini dixeritis
hanc visionē donec filius hois a mortuis resurgat)
gyuynge ensample to theim & to all cystey mey ꝑ
they sholde not take noo vaynglory nor presumpc⁊
cōy of suche vysyons as myghte be shewed to the⁊
ym. but wyth a grete dyscrecōy se & vnderstonde wel
whether it comyth fro Jhū god & may in whom
restyth our fayth. our hope. our charyte. & al our ho
le mynde. And beware of the subtyll serpent ꝑ de⁊
uyll that he mocke not. For he woll somtyme acor
dynge vnto hym ꝑ he woll tempte & brynge to ay
inconuenyence· To some for vaynglory & ypocrisy
he wyll transfere hymself (in angelum lucis) To

prowde men and preſull to ſette theym to execute
theyr lynne & malyce as a lyon. And ſo in al other
lynnes he reſteth neyther nyghte nor daye to dyſ-
ceyue mānys ſoule & ſpecyally men of relygion/as
it is wreten ¶ Egrediar ait dyabol⁹ et ero ſpūs men
dax in ore oīm pphetar⁹ iij⁰ regū xxij⁰ Et ſic finit
decept⁹ achab rex iſrl.

¶ It is redy in Vitis patrū ꝑ an heremyte cam to
ſaynt Anthony & his bredyn to ſhewe his reuelac-
ons. Whyche herde/ſaynt Anthony anſwerd in ma-
ner of derilyon. I knowe ꝑ the deuyll hath ſhewed
& publyſſhed ꝑ myn aſſe & horſe ſhold be deed. why
che is not true. & nomore thiſe reuelacōns be of god
but delucōns. ¶ A bleſſyd monke haunge grete
deuocōn in contemplacōn of Cryſtis paſſyon: how
Cryſte nakyd & in euery parte of his body woūded
hangyd vpon the croſſe. And many ſealons of the
daye ſore wept in remembraūce of the ſame. ꝑ de-
uyll haunge grete indygnacōn therof apperyd a-
fore the ſayd monke in a foume & maner as Cri
ſte was taken of the croſſe. & ſayd to the monke. Ri
ſe fro thy contēplacōn & prayers: & loke on me thy
ſauyour how ſore I was beten & woūded for the &
all mankynde. And cheūe by grace the monke an
ſwerd & wolde not loke vp but ſayd. My lord Cry
ſte Jhū god & man hath after his bleſſid paſſyon &
reſurrecōn aſcendyd vnto heuen. & ſhewed vnto al
cryſten men the waye thyd. ꝑ here in eythe we ſhold

not desyre to se hym personelly: but by fayth: hope: & charyte / & sacramentis of his chyrche. & so I entende all my lyfe. To seke hym here in deuocõn & penaũce. & to fynde hym after my dethe in euerlastynge Joye of heuen. & so the deuyll vanysshyd away from hym /

¶ The remedy to put away all suche temptacõns & delucõns is as sayne Johñ Crisost sayth: Prayer & ofte to be confessyd. ¶ The same Johñ Crisost in a sermon whiche he maketh: he exhorteth al mẽ þ desyre to se in this worlde a fourme or example to come to heuen they sholde goo & se a place where perfyte religyon is kepte by deuowte seruaũtys of god. Theyr monestery in euery corner therof is all pollyte & clene wythout ony thynge þ sholde offende the eye / No noyse: no cryenge. nor belynes of seruaũtes / no weppynge of chyldẽ: no clateryng nor presence of wẽmen: but þ seruaũtes of god beynge in theyr prayers & penaũce (canõ in cauernis & speluncis ire) And at the fyrste knolle of þ bell they departe fro theyr cellys in to þ chyrche wyth all deuocõn where they loue almyghty god corde: ore: & ope syngynge psalmes: ympnes & other deuowte prayers wyth þ armony & melody þ exceedyth al maner of armony instrument or other wyse of musyk. ¶ Who desyreth to se thangels of god. Cherubyn & Seraphin beholdẽtes in celo i amore dei. Ryght so thyse seruauntes of god all theyr mynde: soule: herte &

body as brennynge in the loue of god. and none o-
ther thynge in the erthe delyreth. ¶ Yf thou woll
le patryarke. prophetes & the folowers of Cryst & la
ynt Johy Baptyst. whyche ete neuer flesshe/dran
ke no wyne nor cydre. clothyd in a camell skynne.
& in contynuall penaunce. Ryght so this holy com
pany thus gadryd ete noo flesshe. dranke no wyne
clothyd in kynnes of beestes. & be in contynuall pe-
naunce. ¶ I dowte not there is no may but glad
ly wolde speke & se the iuges ꝑ shall sytte vpon hȳ
& deme wyth Cryste hym & all the worlde. As Pe
ter. Jamys. & Johy/with other apostles & dilcyples
ꝑ hath that gyfte gyuen vnto them for relynquil-
shynge of theyr propre wyll & playsure of the worl
de. Thyse relygyous men for the loue of god hath
forsake theyr fadȝs & modeȝs & all theyr carnall ge
neracōy & ther owne propre wyll. And therfore af
ter the promyse of Cryste Jhū they shall sytte wᵗ
hym & deme. xij. tribꝰ isrl. ¶ And yf ꝑ woll se ꝑ bre
dy of sayne Stephey. Laurence. & (meritū candida
tū laudanciū deū ercercitū) & them that suffreth lon
ger martyrdom thay many of them. Loke ony thy-
se relygious men clady all in whyte. ꝑ suffryth mar
tyrdom. Some by the space of. xix. yere. some. xl. l.
ix. & more. And bey in contynuall batayle wyth ꝑ
deuyl. the worlde/& the flesshe. And excoriate & wo
unde dayly theyr self wyth sharpe hayr & Instru-
mentes made of penaunce ꝑ they vse hourly besy-

de Infynyte temptacõns ꝑ they ꝙ suffre & ouercome.
¶ And yf ye be delyrous to se & beholde ẏ felowes of the confessours of the chyrche of god. As sayne Nicholas that is namyd (Honor sacerdotũ) & sayne Martyn (gẽma sacerdotñ· Sayne Jerom/exemplar penitencie Quor lũbi lũnt ꝑcinti et luceine arden tes in maĩbus eor et sẽp fuerũt pati vigilantes in oracõibus et bonis opibus. Beholde all thyse relygious men haupnge all thyse vertues abũdaunt in charyte. theyr pacyence neuer brokey. In humylyte mooste perfyte. In prayer perseueraunt. In fayth mooste stable. In hope not perishynge In abstynence contynually beynge. In obedyence mooste redy. A custome is among them ꝑ yf one of them depar te out of this worlde to call him not deed: but a departynge fro them to the presence of Cryste. & soo no weppynge is amonge theim for no sykenesse: but prayer to the playsure of god ¶ Hic dissolui et viue re cũ xpo. It is delyrous to loke & se a bewteuous & fayr felyshyp of vyrgyns & maydens semblyd togyd̃/whose bewte the integrite of theyr soules & bodyes togyder not fyled. conserueth theyr playsaũ te bewte. And bey lykned to the rose rutilaunt and the whyte lelly. whyche floures bey preferryd in li ghte & in odour all other floures. For neyther sa/ynt Katheryn: sayne Margarete/nor ẏ fayre lady Cecily were neuer more bewteuous in colour of all partyes of theyr bodyes: than thyse blessyd vyrgẽs

men of relygyon & seruauntes of god. They be not fyled with no wymen: body nor soule. They be not ingorged wyth meete & drynke. Alege in them aperyth not grettly: in many yeres conseruyd the beawte of the body by chastyte. & as a specyall spowse hauyng nyghte & day in theyr mynde. & desyryth nothyng elles but the presence of her spoule: syngyng Amore langueo. et sicut cerui ad fontes aquarū. ita desiderat aīa mea ad te deū. ¶ Thyse holy relygious men lyue in noo drede of mayme/for yf theuys or vntrue men come to spoylle them in their celles: they shall fynde there neyther golde ne syluer: precyouse garmentes: nor fayre & softe beddynge/But harde bordes: calues & shepes skynnes þ they ben lapt in For they haue no thyng but the body & soule. And yf they wyll spoyll them or dysceuer theyr bodye & soule: they ben redy for the loue of god to suffre it. ¶ Now welbelouyd breden I truste þ ye & euerychone of you truly & relygiously obserue your relygion in euery parte as it is aboue wryten. And remembre your rewarde in your longe. & that ye ben not founde among hem whom Cryst curssyd. Math xxiij°/& Luc xi°/sayeng ¶ Ve vobis scribe & pharisei ypocrite q̄ similes estis sepulcris dealbatis qui apparēt foris hoibz speciosa intus vero sūt plena ossibus mortuorū et oīi spurcicia. Amonge all other pryncypally þ Cryste cursyd were they that were double in theyr lyuynge: shewyng holynes outwarde & in

theyr inwarde conuersacõn doo contrary/ as sayne Jerom sayth. ¶ All maysters & relygious men þ teche thyng one & done a nother they ben thole þ ben cursyd of Cryst. ¶ Dauid the prophete sayth: & is wreten Johe. x°. ¶ Ego dixi dñs estis: hoc ẽ dicere. Ye true & sayethfull relygyous men I puruge accordynge to your relygyon: I saye vnto you (dñs estis) All other þ lyue in ypocrysi brekyng theyr relygyon (Vos autẽ sicut hoies monemini i pãis vris) for ye vnderstonde how ye sholde please god: & ye displease hym for the pleasure of man & yourself. ¶ And therfore euery man pryncypally sholde take hede what precyous thynge is cõpeted vnto him. & what vowe he hath made before god & al his angels. þ ye wol truly perfourme it: as the comyn opynyon amonge the vulgar people is/ þ ye of your relygyon kepyth moost perfytly your relygyon among al other. And thenne sure ye maye be þ thangels of heuyn: patriarkes & prophetes apostles & martyrs: confessours & vyrgyns/ & all the hole company of heuen. whose lyfe ye haue folowed here in therthe: they wyll assiste you wyth theyr power. & presente you to almyghty god. who woll say to you (Veni aia mea dilecta mea a libano. veni acceptaui penitẽcias tuas. veni coronaberis). AMEN.

¶ Enprynted at Westmestre by Wynkyn the Worth. þ yere of our lorde. M. CCCC. lxxxvi.

and in the yere of the reygne of the moost victory-
ous prynce our moost naturell louerey lorde Hen-
ry the leuenth/at the Instaunce of the ryght reue-
rende relygyous fader Thomas Pryour of ỹ hou
se of layne Anne the ordre of the Charterouse/And
fynysshyd the .xxij. daye of the moneth of Septem
bre in the yere abouesayd.

